

TWO
SERMONS,

PREACHED
at the Kings Court,
this January,
1620.

Concerning *Dauids* Adultery,
and his politick Practices.

By Francis Mafon, Archdeacon of Nor-
folk, and Chaplain to his Maiefty
in ordinary.

*Blessed are the undefiled in the way, who
walke in the Law of the Lord. Psa. 119. 1.*

L O N D O N,
Printed by H. L. for Nathanael
Newbery; and are to bee solde at his
Shop, under Saint Peters Church in
Cornhill and in Popes-head
Alley. 1621.



To the Reader.

Courteous Reader, whereas heretofore my slender writings published to the world, and my Sermons in that Royall Auditory have been in part polemical, incountring with some controversies of these times; it pleased God this last year so to inflict upon me that tormenting paine which is incident to students, and doth commonly accompany a sedentary life, that I did interpret is as an Angel sent from God to put me in minde of my mortality. Whereupon I resolved to divert my course from disputation to devotion, from controversies to conscience, and from henceforth to labour to worke in my selfe and o-

The Epistle

thers true mortification, and sanctified affections; and accordingly to temper both my study and my stile.

Wherefore, being called by my ordinarie course of attendance to preach in that eminent place; first of all, I considered what sins are likely to be found in Princes Courts. And among sundry other, two especially did offer themselves to my cogitation; carnall Concupiscence, and politick Practises. For, where there is pomp in apparell, delicacie in diet, and beautifull obiects, all concurring manytimes with idlenesse and ease; there a man walketh in the midst of snares, and is in danger to be set in combustion with the fiery darts of the Diuell. Againe, Kings houses being not onely places of pleasure, but also ever-flowing fountaines of profit and preferment: no marvaile if nimble wits doe there set themselves a worke, to attaine their owne endes, and politickly to supplant all those that stand

to the Reader.

*stand in their way, or hinder their
projects. For, that they doe so, will be
evident, as I suppose, by the Chroni-
cles of all Kingdomes and Countries.*

*Now, though the English Court,
guided by so godly and gracious a So-
veraigne, bee of all other most re-
markeable for learned preaching, reli-
gious prayers, and angelicall lauding
and praising of God with spirituall
Hymns, and ravishing straines of me-
lodious musick: though it be beautified
and adorned with a most worthy gar-
land of sage Senatours, Nobles and
Gentlemen: Yet I dare not altogether
exempt it from such sinnes as have
alwaies bene incident, more or lesse,
to the Palaces of Princes. Therefore
in the second place, I sought such a
Text as might lead mee by the hand to
reproove those vices: and immedi-
ately I laid hould upon the story of
King David.*

*But though David were a King,
yet*

The Epistle

yet I did not therefore single him out because hee was a King : neither intended I, preaching before a King, to take occasion by King David to glasse in any wise at the sacred persons of Princes : God forbid. For our King (God be thanked) though in the highest pitch of worldly prosperitie, is for chastity another Ioseph. And though hee be for wisdom like an Angel of God, and can dive into the depth of humane policies : yet hee loveth and practiseth sincerity in all his dealings ; like to Nathanael the true Israelite, in who was no guile. But, I proposed David, as a generall glasse of humane frailty, wherein all men may behold their own imbecillity.

Neither had I any purpose when I preached these Sermons to publish them to the world : but it pleased the Almighty to vouchsafe a blessing beyond expectation. For hee that caused the hearts of the Disciples to burne within them

to the Reader.

them while hee opened the Scriptures unto the as they went to Emmaus, did in the riches of his mercy kindle some such sparkles in the hearts of my hearers. Which I perceiving by the multitude of those which desired copies, did at last yeeld to let them passe to the Presse; being mindfull of that of the Apostle, As wee have opportunity let us doe good to all men, especially to those who are of the household of faith.

Gal. 6. 10

Moreover: wheras thou, gentle Reader, hast long expected my booke of the cōsecratiō of Bishops, which by cōmand of authoritie was to bee translated into Latin; I certifie thee, that I have already finished the translation; and, by occasion of the opposition of my many Antagonists who have written against mee, much enlarged the Worke, and prepared it for the Presse, under this title; De ministerio Anglicano. But, the childe being brought to the birth,

The Epistle

birth, as yet there wanteth strength to be delivered. Yet I hope, that our good God in his due time will give it a comfortable issue. In the meane while, enjoy these my poore labours, and giue them leave to worke upon thine affections. And so I commend both thee & them to the blessing of God.

Thine in the Lord,

Francis Mafon.

Faults escaped.

Page 16. line 20. day is wanting. Page 45. l. 4. vanquished for vanished. Page 48. l. 8. race for name. Page 54. l. 6. Ammon for Ammon. p. 78. l. 23. disleifed for defeated.



THE
FIRST SERMON,
Preached at White-Hall be-
fore Prince CHARLES,
upon Tuesday, the ninth of
January, 1620.
(.)

2. Sam. 12, 13. *And David sayd unto Nathan, I haue sinned against the Lord: And Nathan sayd unto David, the Lord also hath put away thy sin, thou shalt not dye.*

Here are three things
in David to be con-
sidered, his sinne,
his repentance, and
his absolution. The
first thing is his sinne, which is in-
B graven

I.

graven in my Text (as it were)
 with the point of a Diamond; and
 that with such great and Capitall
 Letters that a man may runne and
 read it, in these words : **AND
 DAVID SAID VNTO NATHAN,
 PECCAVI DOMINO, I HAVE SINNED A-
 GAINST THE LORD.**

The second thing is his repen-
 tance, presented unto vs in the
 selfe same words, being vttered
 by way of lamentation, as though
 he should say. : It is true *Nathan*,
 it is true that thou hast sayd, for I
 confesse I have sinned: alas! I have
 sinned most grievously, and that a-
 gainst the Lord.

The third thing is his absoluti-
 on, pronounced in these words :
*And Nathan sayd unto David, the
 Lord also hath put away thy sinne,
 thou shalt not dye.* So first he sin-
 ned, secondly hee repented, and
 thirdly

thirdly he was absolved. He finned, there was the corruption of nature; he repented, there was the operation of the Spirit; hee was absolved, there was the unspeakable goodnesse of God. In his sin let us behold our own frailty; in his repentance, let us learne our owne duty; in his absolution, let us magnifie Gods mercy.

The sinne of *David* reprov'd by *Nathan*, and here confessed by himselfe, was first of all that hainous sinne of adulterie, and secondly those other sinnes which he committed, while he went about to hide and cloake his adultery. Of the former, at this time, by the grace of Christ; of the residue heereafter, when it shall please the Lord. Now, that wee may rightly understand the hainousnesse of his adultery, let vs briefly ponder these foure points.

2.

B 2

1. The

1. The quality of the person, or what manner of man this *David* was which committed adultery.

2. With whom. 3. When. 4. How he was plunged into this gulfe of sinne.

3.

The first point is the quality of the person. Concerning which I may truly affirme, that *David* was the most eminent and remarkable man that was then living upon the face of the earth; for it was famously knowne both to Iewes and Gentiles, that the God of heaven had been his continuall Buckler and Defence, even from his youth up. He had defended him from a raging ^aBeare, from a roaring ^bLion, from a huge and terrible ^cGiant, from the fury of the ^d*Philistines*, from the cruell persecution of bloodthirsty ^e*Saul*, and in a word, from a thousand dangers. And as the Lord had compassed

a 1. Sam. 17.

34

b *Ibid.*

c 1. Sam.

17. 4. 50

d 1. Sam. 18.

27. & 23. 5

e 1. Sam.

18. 11. &

23. 20. &

24. 16. &

26. 2.

passed him about with gracious deliverances, so he had crowned him with blessings upon blessings, temporal, spirituall, ordinarie, extraordinary. First, when he was a poore Shepheard following the Ewes, the Lord sent *Samuel* to anoint him ^a King over Israel. Secondly, the Lord gave him a glorious victory over ^b*Golias*, all Israel did see it, and reioiced. Thirdly, the Lord gave him honour in the hearts of the people, so that the women did sing in their dances: ^c*Saul hath slaine his thousands, & David his ten thousands*. Fourthly, the heart of ^d*Jonathan* the Kings sonne was knit vnto him: for he loved him, even as his own soule. Fiftly, ^e*Michal* the Kings daughter loved him, so *David* became the Kings sonne in lawe. And after the death of *Saul* and *Jonathan*, the Lord advanced him

a 1. Sam.
16.1

b 1. Sam.
17.51

c 1. Sam.
18.7
d 1. Sam.
18.1

e 1. Sam.
28.20.

f 2. Sam. 5.

5

g 1. chr. 28

h 2. Sam. 7.

1

i Act. 2. 30

l Act. 2. 29

m Act. 2. 30

to the royal throne, the glittering Diademe was set upon his head, he raigned over ^f *Juda* seven yeers and fixe moneths, and then over all Israel even from *Dan* to *Bersheba*. Besides all this, the Lord gave him plenty of ^g gold and silver, and victory over all his ^h enemies, so that his victorious banner was displayed, even from *Ierusalem* to the River *Euphrates*. Moreover, he was a ⁱ Prophet of the Lord, a type of Christ, a Secretary of the holy Ghost in penning those sacred and mellifluous Psalms, he was also the sweet Singer of Israel, and a Composer of those melodious harmonies that were used in the Tabernacle of God: hee was likewise one of the ^l Patriarks, for so Saint *Peter* stiles him; and God had ^m sworne unto him that he should be one of the Progenitors of Iesus Christ. Now for
in-

inward gifts and graces, hee was
 a Child of God, a member of
 Christ, a Temple of the Holy
 Ghost, a vessell of grace, a sancti-
 fied Soule, a sweet and well tuned
 Cymbal, a heavenly Organ of an-
 gelicall sound; in all his workes
 he prays'd the Lord with words
 of glory, every Psalm breathing
 religion and devotion; in so much
 that God himselfe gave him this
 testimony, that hee was a man ac-
 cording to Gods owne heart. O
 what eminencie of grace, what
 sublimitie of honour, what pre-
 heminance of prerogatiues was
 here! and yet for all this, *David*,
 euen this *David*, committed adul-
 terie.

n *act.* 13.
 22

Now, that we may make vse of
 this example: first let vs obserue
 the frailty and infirmity of man.
 Behold, hee that was supposed to
 be strong as a Lyon, and tall as a

B 4

Cedar,

4.

Cedar, was not only incountred, but also conquered with a temptation. Wherefore in his frailty, wee all may behold, as in a glasse, the plaine image of our owne imbecillity; for if the Lyon be conquered, what shall the little Lamb doe? If the Cedars of Libanus be shaken, what shall the tender plant doe? Alas, what are wee if God withdraw his grace? Even the best man upon the face of the earth, if he were left to himselfe, should perish everlastingly. Look upon Saint *Peter*: ô what a confidence and hye conceit had he of himselfe! and yet for all his boasting, hee did not onely deny, but also forswear his Master. Wherefore, lay away all presumption, let no arrogancy proceed out of your mouth, but let every man cōsider his own infirmity, & therby learn a holy and a gracious humility.

Second-

Secondly, let us observe the danger wherein we stand; for if *David*, a man according to Gods owne heart, were tempted, what man upon the face of the earth can be free from temptation? I confesse, that all men are not tempted alike to the same sinne of adultery. For as our Saviour sayth; *There are some Eunuches which were so borne from their mothers wombe*: but all men are tempted to one sinne or other. Now, where the banke is lowest, there the water will over; where the wall is weakest, there the enemy will batter; and where man is weakest, there the divell will soonest assault him: for our adversarie is like to a cunning fisherman, he considers the natures and inclinations of the fishes, and accordingly baiteth his hooke. If *Judas* be covetous, the divell will baite his hooke for him with thir-

tie

Mat. 19. 12

tie pieces of siluer. If *Achan* love pride in apparell, the diuell will angle for him with a goodly Babylonish garment. If *Absolon* be ambitious, the diuell will seeke to catch him with the hope of a kingdome. Thus hee obserueth all, and accordingly he tempteth all, and therefore looke for temptation whosoever thou art. Alas, my brother, thou carriest sinfull flesh and bloud about thee, and dost thou thinke thou shalt not be tempted? The world is full of aluring provocations, and dost thou think thou shalt not be tempted? The diuell goeth about like a roaring Lion seeking whom hee may deuoure, and dost thou think thou shalt not be tempted? Wee have an enemy, sayth Saint ^a *Hierome*, *Cui nomina mille, mille nocendi artes, atque ego infelix victorem me putabo dum capior?* He hath a thousand

^a *Epist. i.*

sand names, and a thousand subtil
 till devices to intrap and intangle
 the soules of men, and I poore
 wretch, shall I thinke my selfe a
 Conquerour, even then when I
 am taken captive? Beleeve me,
 beleeve me, *hac tranquillitas tem-*
pestas est, this calme will proove a
 storme: for even then thou art
 tempted, when thou thinkest thou
 art not tempted; nay therefore
 thou art tempted, because thou
 thinkest thy selfe free from temp-
 tation. Our blessed Saviour, when
 he taught his disciples to say; *For-*
give vs our trespasses, hee taught
 them likewise to say, *And leade*
vs not into temptation; thereby tea-
 ching us, that even those children
 of God, whose trespasses are forgi-
 ven, are still notwithstanding sub-
 iect to temptation. Wherefore,
 my sonne, when thou entrest into
 the service of God, prepare thy
 selfe

selfe for temptation.

6.

b¹. Cor. 10.

12

c Mat. 26.

41

Thirdly, seeing wee are all so weake and yet walke in such danger, what is then to bee done? That we may learne of the Apostle, *^b Let him that thinketh he standeth, take heed lest he fall.* But how shall we take heed? that we may learne of our blessed Saviour, when he sayth, *^c Watch and Pray.* If the watch be neglected but one night, the Citie may be taken: *David* had kept watch and ward over his senses all his life time, and now neglecting it but one Evening, he is not onely incountred, but carried away captive to the lawe of sinne. Wherefore wee had all neede to vse vigilancy and circumspection. *Watch therefore and pray, that ye fall not into temptation. The Spirit indeed is willing, but the flesh is weake.* And because it is weake, therefore neglect no good means

means that the Lord hath appointed. And when thou hast done all that thou canst, put no confidence in thy selfe, but rely upon thy God, saying; *O knit my heart unto thee, that I may feare thy name.* And thus much of the first point, viz. the quality of the person which committed adultery: now I come to the second, that is, the partie with whom.

The understanding wherof will helpe vs to to discern the nature and quality of the sin. For if both parties be single, it is single fornication: but if both, or one of them be either married or contracted, *in verbis de presenti*, it is adulterie. Wherby also it appears that there are sundry degrees in adulterie; but when a married man pollutes a married woman, that is adultery in the highest degree. Now, with whom did *David* commit this

7.

^a alias
Bathshua
1. Chr. 3.5

b 1. Chr. 3.5

c 2. Sam. 5.
13

this folly? was it with a single woman? No, but with one ^a *Bathsheba*, an other mans wife. Then it was more then single fornication: it was adulterie. But was not *David* himself also a married man? Yes vndoubtedly. Then both parties were married, and therefore it was adultery in the highest degree. Yea, and peradventure he had more wives then one. Verie true, he had many wives when he dwelt at ^b Hebron, and yet hee tooke him more when hee came to ^c Ierusalem. And had hee so ample a remedy against concupiscence, and yet would transgresse Gods holy ordinance, to eate of the forbidden tree? Had hee so many wives of his owne, and yet would defile the one onely wife of an other man? O most horrible and execrable adulterie, and that in the verie height of the highest

highest degree ! But whose wife
 was she ? She was the wife of one
Urias, by Nation a Hittite, and
 stranger from the cōmon-wealth
 of Israel; but by grace a Profelyte,
 and an imbracer of the true Reli-
 gion, indeed a very holy and de-
 vout man. He was by profession
 a Souldier, a valiant Captaine,
 and reckoned among the ^d Wor-
 thies of *David*. But where was
 he now ? he was in the field at the
 siege of *Rabba* of the Ammonites,
 fighting for the glory of God, for
 the Arke of the Covenant, for the
 honour of his Prince, and for
 the good of his Countrey. And
 would such a man as *David* offer
 such a wrong, to such a man, at
 such a time ? ô what a blemish &
 scandall was this for the Church
 of God ? ô tell it not in *Gath*, and
 publish it not in the streets of *As-
 kelon*, lest the Daughters of the
 Phi-

 d 2. *Sam.*

 23. *ver.*
ult.

 1. *chr.* 11.

41.

Philistines reioice, and the daughters of the uncircumcised triumph. And thus much of the second point.

8. But to come to the third point: When did he thus forget himself and transgresse the Commandemēt of the most High? To which I answered, that the day and yeere are not recorded in holy Scripture, neither can they be precisely collected out of the same. It seemeth that the Holy Ghost did passe them over of purpose, that they might be covered with eternall darkness, and everlastingly buried in the lake of oblivion. Wherefore let not that yeare bee measured with the motion of the sunne, let not that be numbred among the dayes of the yeare, in that evening let no starre shine, wherein such a shining starre was eclipsed, and let that night for ever

ver remaine in darknes, wherein was committed such a worke of darknes.

Notwithstanding, though wee cannot define the time in particular; yet we may describe it in generall, by three circumstances. For *David* incurred this sinne in his declining age, during the time of the warres with the *Ammonites*, he him selfe then lying at home in Ierusalem in plenty and prosperity, idleness & ease. First, it happened in his declining age: for *David* was thirty(e) years old when hee began to raigne, and he rained in *Hebron* seaven yeares and six moneths; and then hee rained in Ierusalē. After which time, first, hee wonne the fort of (a) Sion & expelled the Iebusites. Secōdly, he overcame the (b) Philistines in three sundry battells. Thirdly, hee smote (c) the Moabites

9

c 2 Sam.
5.4.5

a 2 Sam.
5.7
b 2 Sam. 5
20. and 5
25. and 8. 1
c 2 Sam. 8
2

C

bites

d 2 Sam. 8

12

e *ibid.*

f 2 Sam. 8

3

g 2 Sam. 8

14

h 2 Sam.

10. 6

i 2 Sam. 10

16

bites and measured them with lines. Fourthly, hee spoyled the children both of (d) *Ammon* and (e) *Amalec*. Firftly, hee fought a great battell with (f) *Hadadezer* King of Zobah in Armenia, vpon the river Euphrates; and he tooke from him a thousand Chariots, feaven hundred horfemen, and twenty thousand footmen. And when the Syrians of Damascus came to succor *Hadadezer*, *David* flew of them two & twenty thousand, and put garrisons in Syria Damascena. Sixtly, hee vanquished Idumæa and put garrisons in (g) Edom. Seaventhly, the King of (h) *Ammon*, affisted with thirtie three thousand Syrians, made warre against Israel; but *Ioab* forced them into their Citie. After a while they issue out againe, and (i) *Hadadezer* brought foorth the Syrians beyond the river Euphrates;

tes; which *David* hearing, assembled all Israel, and went to battell and subdued the Syrians, who became his servants; and after that time assisted the Ammonites no more. The (1) next spring following *David* sent out *Joab* and all Israel with him against the Ammonites. And in the mean while he lying at home in Ierusalem, defiled himselfe with fleshly lusts. Now, so many great and sundry battels, and some of them so farre distant, with divers passages of peace between them, must needs require a long time and many yeares: which being added to the former thirtie seaven yeares and six moneths, I may safely say that *David* was then in his declining age. And yet he was not now exceeding olde. For he lived in all but seaventie (m) yeares, and it is evident that this happened be-

1 2 Sam.
11.1

in 2 Sam.
5.4

n 1 Chr. 3

5

fore the birth of *Salomon*, who is reckoned the(*n*) fourth sonne that *Bathsheba* bore to *David*. But whether the holy Ghost in that place use the order of nature, or some other order I will not determine. Moreover, in what yeare of *David*s raigne *Salomon* was borne, or how olde he was when *David* died and hee began to raigne, is not revealed in holy Scripture: and therefore upon this wee can ground no certaintie. Some coniecture vpon the premises, that *David* was now forty six yeares olde, some that hee was fortie eight, others imagine that he was above fifty: But what the holy Ghost hath concealed, that I will not take upon me curiously to define; and therefore I content my selfe with this generalitie, that *David* was now in his declining age.

O what a shamefull thing was this; that hee which had bridled his affections in the flower and flame of his youth, should thus staine his honor in his riper years? For though no age be priviledged to sin, yet incōtinencie in a decaying age is most intolerable. Euen a young man, so soon as he is born hath one foot in the grave, but a decaying man is ready to put in the other foote also. There was a riddle propounded by the Theban Sphinx, to wit, what creature is that which in the morning hath foure legs, at noone two legs, and at night three legges. And it was answered that it is a man; who in the morning, that is, in his infancie, may bee sayde to have foure legs, because a childe creepereth upon all foure: at noon, that is, in the prime & strength of his age, he goeth uprightly upon two

47b.19
41

legs : but at night hee hath three legs, because then hee borroweth the helpe of his staffe. And after a while he is bedridden, and then hee hath no legges, but is ready to drop into his grave. *Ioseph* of *Arimathia* was not very olde, and yet hee made a toombe in his (a) garden. A garden is a place of pleasure, a toomb is a monument of mortalitie : he made his toomb in a garden, that in the middest of pleasures he might think of mortalitie. For though walking one way hee saw nothing but odoriferous flowers richly imbroidred and enameled by nature, yet when hee turned him selfe the other way, the grave presented it selfe vnto him. And surely it had been fit for *David*, his sunne now beginning to drawe towardes the west, to have thought upon his mortality & not upō fleshly lusts.

When

When I reprove incontinencie in riper age, my meaning is not to give libertie to such as are young: God forbid. For if ever the exhortation of the Apostle to *(b) Titus* were necessarie, then it is most necessary in these dayes, *To exhort young men to be sober minded.* For commonly they are like to the Prodigall child, who thought himselfe wiser then his olde father; he supposed that the olde Gentleman knew not what belonged unto gallant behaviour, but if hee himselfe could once finger his portion, hee would not bee curbed nor kept in, but follow the fashion, and live like a Gentleman. And therefore hee said to his father, *(c) Father give me that portion of goods that falleth to me.* Well (such was the indulgency of the olde man) hee hath gotten it, and now being from vnder the

11

b Tit. 2. 6

c Luk. 15

12

wing of his fathers authoritie, he flourisheth and flanteth it out in brave apparell, and keepeth company with the best like a gallant, till all is spent with riotous living. If a cisterne let out water at many cockes, and take it in at none, though now it be full, it will soon be empty : and even so it is with this gallant, his purse was full, but it is soone empty, and all is gone with vaine delights and sinfull pleasures. Oh that young men would take heed by this example, and remember their Creator in the dayes of their youth, and learne to be sober minded. Peradventure some will say, that we must not bee such rigid censurers of young men, their age requires delights, and they may repent when they are olde. Well then, go to, thou young man, followe thy pleasures, and walke in the waies

waies of thy heart, and in the light of thine eyes, crowne thy selfe with roses, and let no delight be wanting which thy heart desires; but know that for all these things, God will bring thee vnto iudgement. And therefore let the young man repent while he hath time: for what doth hee knowe whether ever hee shall live till he be olde? A Carpenter goeth to the wood to cut downe an aged oake: but before he doe that, hee cuts downe many a little wand. One walking in a garden pulls peradventure a ripe rose, and yet before hee doe so, hee breaketh off many a tender bud. Wherefore let the young man serve God even while hee is young; for otherwise who knoweth, if he provoke the Lord, whether the God of heaven, the iust Iudge, may not take him suddenly, and dash him
against

against the wall like an earthen
vessell and breake him in a thou-
sand peeces.

12
a Eccles.
10.1

But to returne to *David*: As
(a) *dead flies corrupt the oyntment
of the Apothecarie, so doth a little
folly him that is in reputation for wis-
dome and honour.* *David* till this
time had kept his honour vnstai-
ned, his good name was like a
pleasant perfume poured out,
which filled all *Israel* with the
sweetness of the odour. Now he
commits a folly, and hee shall be
reproved therewithall till the end
of the world. Wherefore all you
which hitherto have kept your
vessels in honour, whether in sin-
gle life or in holy matrimonie,
take heed that you doe not fall
as *David* fell: but as you have
made a blessed beginning, so in
the name of God proceed to keep
your selves undefiled members
of

of Iesus Christ. Many vertues are commended, but one onely bestowes crownes and garlands upon all the rest; the image of happy eternity, happy Continuance. And therefore continue, or rather as you growe in yeares so growe in grace, and bring forth more fruit in your age. So shall your silver haire be truely honorable, and your persons shall bee revered in the hearts of all men. For (b) *the hoary head is a crowne of glory, if it bee found in the way of righteousness: yea (c) experience is the crowne of olde men, and the feare of God is their glory.* Wherefore proceed frō grace to grace, even till you come with honour to the grave. The sunne is alwaies amiable, but never more then at the setting: and therefore seeing you have shined with vertue in the fore-noone of your life, God forbid

b Pro. 16

31

c Eccles.

25.6

forbid you should bee clouded or overcast in the after-noone : wherefore shine forth more and more, that your setting may bee with glory and immortalitie. All the straines of musicke are sweet and delectable, but none may compare with an excellent Cloze. A life continued in the feare God is delicious musicke, and a vertuous old age is the excellēt cloze. And thus much of the first circumstance of the time; his declining age.

13

The second circumstance is, that it happened in the time of the warres with the Ammonites. This was a very great warre: for as wee haue read in the former chapter and the first verse, *David had sent ioab thither and all Israel with him, who destroyed the countrey of the Ammonites and besieged their Citie.* And it seemeth the Citie was

was very manfully defended, so that the siege went hard on both sides. For it is very probable by the wordes of *Vrias* the Hittite, that the Arke of the Covenant was fetched into the hoast of Israel: which vsed not to bee done but onely in time of extreame danger. And was this a time for *David* to have wandring and wanton eyes? was this a time for vaine delights & sinfull dalliance? was this a time to give the raines to his affections, and to satisfie the lusts of the flesh? No, no: but rather at such a time let even lawful pleasures be abandoned. (a) *Let the bridegroome goe out of his chamber; and the bride out of her bride-chamber.* For what is to bee done in such a case wee may learne of (b) *Moses*; who while *Iosua* fought with *Amalec* stood upon the top of an hill to holde up his hands, and

a *Ioel* 1. 16

b *Exod.* 17

and *Aaron* and *Hur* were with him; *Aaron* the Priest of the Lord, and *Hur* one of the Princes of the tribe of *Judah* grandfather to *Bezaleel*, the cunning workman. Now it came to pass that when *Moses* held vp his hands Israel prevailed, but when his hands fell downe *Amalec* prevailed: And when his hands were heaue, *Aaron* and *Hur* rowled a stone and hee sate thereon, and they stayed vp his hands on the one side and on the other, so his hands were steddy till the going downe of the sunne. And even so should *David* have done, hee should have holden up his hands for the hoast of Israel: and in so doing both *Aaron* and *Hur*, that is, both Priest and People should have assisted and supported him. Yea this may teach vs all our dutie in the like case. When *Iosua* fights against *Amalec*,

Amalec, when the Arke of God is in danger, when Iudah and Israel, when our brethren that are pillers in the Church of God are up in armes, though we our selves be safe at home, though wee bee far from dint and danger, though wee feare not the roaring of the Cannon, nor the push of the Pike, yet wee may not follow sinfull pleasures with *David*, but holde up our hands with *Moses*. Yea in such a case it behooveth *Moses*, *Aaron*, and *Hur*, Prince, Priest, and People, to holde up their hands, and to pray to the Lord: *For* (c) *much availeth the prayer of a righteous man if it be fervent.*

c lam. 5. 16

The third circumstance is, that *David* lay then at home in peace, plenty, and prosperity; yea, as it is commonly holden, in idleness and ease. But wherein consisted this idleness? I finde three reasons

sons rendred. First, because hee lay at home in the time of the warres: but wee must consider that the life of a King is worth tenthousand of ours, and therefore not to bee endangered without great necessitie. Secondly, because hee lay upon his pallat in the afternoone; but we must consider that a King is troubled with cares for the Common-wealth, which make him wake when other men sleepe, and therefore such rest and repose may sometimes be requisite for him. Thirdly, because he had leasure to walk upon the top of his house, and to view the Citie: but it were hard to denie that honest recreation to a King which is permitted to every common person. How then? was hee idle or no? Truely, these three points do not of necessitie convince him of sinfull idleness:

yet

yet because all these three things
 now concurred, and there follow-
 ed such fowle events, as common-
 ly proceed from idlenesse; there-
 fore both ancient and late Wri-
 ters, comparing the antecedents
 with the consequents, doe com-
 monly impute his adultery to sin-
 full idlenesse: and this we may im-
 brace as a most probable opinion.
 Then mark, I pray you, when *Da-
 vid* fell. Not when he was a poor
 Shepheard following the Ewes,
 not when hee fought the Lords
 battels against the Philistines, not
 when hee fled before the face of
Saul: but when he reigned peace-
 ably at home from *Dan* to *Bershe-
 ba*, when he had atchieved many
 and great victories abroad, and
 had almost conquered all his ene-
 mies, when he had enlarged his
 Dominions & was enriched with
 abundance of gold and silver;

D

then

then and not before he gave himselfe to chambering and wantonnesse. And heere let us observe the unthankfulness of *David*, who when he should have beene praying God, for so many and so great blessings, neglected his dutie, and dishonoured his Maker. Wherefore all you Courtiers which live in wealth and ease, in pomp and braverie: you that dip your foot in oyle, and swimme in streames of gold: you that inioy all pleasures, which Sea or land may afford, or the wit of man can possibly devise; you that keep the key of natures closet, and have the sunne alwaies shining upon your Tabernacle, take heed, in the name of God, take heed lest Satan tempt you. For you may see by this example of *David*, that whom adversitie cannot bend, prosperity can breake. And thus much

much of the time.

To come to the fourth point:
How was *David* thus inveigled
and intrangled with the subtilty of
sinne? Truly by little and little.
Consider, therefore, I pray you,
how sinne steales upon a man by
degrees. First, hee was idle. Se-
condly, in his idlenesse hee had a
wandring eye, which glancing
upon a woman as shee bathed her
selfe, delighted to behold that
beautifull object. Thirdly, hee
did not onely looke, but lust after
her. Fourthly, in his lust he made
a curious inquirie to know what
she was. Fifthly, when he knew, he
sent for her. Sixtly, when shee
came he tempted her: and final-
ly, he committed folly with her.
These are the steps which lead to
the den of death.

The first steppe was idlenesse,
and therfore let vs beware of idle-
D 2 nesse,

15.

16.

nesse, and resist the beginnings. A burning torch when it begins to languish, if it stand still is quickly quenched; but if it be shaken it will recover, and receive new inflammation: even so the torch of Grace is extinguished by idlenesse, but honest employments do kindle and increase it. A running water will keepe sweet, when a standing poole will putrefie: even so laborious industry will keepe the soule pure, but idlenesse fills it with iniquity. Now though idlenesse be the mother of much mischief, yet especially of fleshly lusts.

Quaritur Egypstus quare sit factus adulter.

In promptu causa est, desidiosus erat.

That is, it is demanded how *Egyptus* became an adulterer: & the cause is soone rendred; he was idle.

dle. And if the question be how *David* became an adulterer, the fathers will give you the like answer, that it flowed from the fountaine of idlenesse. Therefore take heed of idlenesse, it was one of the finnes of (a) Sodom.

a Ez. 16

49

17.

The second step to his fall, was a wandring eye, which rowling up and down did glance vnawares upon *Bathsheba* the bright, as shee was bathing her selfe, and was sodainly rapt with the admiration of her beautie : neither was hee satisfied with a glance; but as it is most likely hee fixed his eye and gazed upon her again and againe. Well, it is too plaine what *David* did : Now let us consider what he should have done, and what is all our duties to doe in the like case. As *Ioachim* the Priest charged the inhabitants of Bethulia to keep the passages of the mountaines,

Iudeth c. 4.
6. 7

taines, for by them there was an entrance into Iudea : so I exhort all men to looke to their hearing and seeing (for those are the passages of the mountaines) lest by them the divell, like *Holofernes*, get entrance into the heart. Secondly, seeing so little a sparkle can kindle so great a flame, seeing so much mischief may arise from the glance of an ey, and such glances are hardly avoidable by the wit of man ; therefore let vs all pray to God, that he wil be in our eies and in our looking. Lord turn thou away mine eyes that they doe not behold vanity. Thirdly, if thy eye glancing, thou feelest thy selfe ravisht with admiration, or surprized with affectuous delectation, then go out of the place, or remove thine eye to an other object. Gaze not upon the beautie of a woman, lest thou be taken by

by that which is precious in her. If beeing removed from the object, thou canst not put her out of thy cogitation; then strive to raise up thy thoughts from the creature to the Creator, and consider that all the beautie of the creature is from the Creator, and nothing els but a sparke of that fire, a beame of that Sunne, a drop of that vnemptiable Ocean; and say with thy selfe: If there be such beautie in a creature, ô how incomprehensible is the beautie of the Creator? ô my God, when shall I behold thy glorious face, in whose presence is all fulnesse of ioy, and at whose right hand are pleasures for evermore? If still thou feele the fire to kindle upon thee, then consider the subtiltie of the Serpent that lieth lurking even in the fairest creatures, to kill and destroy thee: and take unto thee the

whole Armor of God; the Shield of Faith, the Helmet of Salvation, and the Sword of the Spirit, which is the word of God. Draw this sword, shake and brandish it against thy carnall corruptions, in this or the like manner: Thou shalt not commit adultery; no fornicatour shall enter into the kingdom of heaven: whoremongers and adulterers God will iudge: and if thus thou use this fiery and flaming sword, then by the grace of God thou mayest behead the temptation. ¶ Fifthly, if for all this the flame increase, then fall upon thy knees, pray unto thy God, imitate Saint *Peter*, who, when the windes began to blowe, and hee began to sinke, cryed, *Lord, save mee*; and Christ reached out his hand and saved him: even so, when thou feelest thy selfe begin to sinke in a temptation, cry, Help Master,

Mat. 14

30

Master, I perish : And hee that reached out his hand to helpe *Peter*, wil reach out his hand to help thee.

18

The third steppe was concupiscence ; for his eyes collecting the beames of her shining beauty, became a burning glasse to set both bodie and soule and all the powers and faculties of nature in combustion. So the image of the object was transported from the outward to the inward senses, and namely, to the fancie, the fancie commended it to the heart ; so now the eye lookes, the heart lusts, and the more it lookes the more it lusts : Thus concupiscence crept in at the window of a wandring eye, and set the heart on fire. This is that which was expressed by *Nathan* in the parable of the rich man who had many sheepe, and yet when a travailing

ling stranger came vnto him, hee would not give him intertainment with his owne sheepe, but he tooke the poore mans one and onely lambe. This poore man was *Vrias* the Hittite, his one and onely lambe was his young and beautifull wife. The rich man was *David*, his many sheepe his many wiues, and the trauailer was Concupiscence; indeed a great trauailer which hath trauailed far and neare, thorough the wide world. Goe to the East or West Indies, to the Pole Artick or Antartick, to what Coast or Climate you will, you shall be sure everywhere to finde the foot-steps of Concupiscence. This trauailer doth visite both the Kings Court and the Countrey Cottage, yea and I can tell you hee is well acquainted in the Popes Palace. Let a Monke betake him to his Cloyster,

ster, concupiscence will go with
 him : Let the Hermite flie to the
 forsaken Wilderness, concupis-
 cence will follow after him : Let
 the Recluse bee mued or mured
 up in a wall, yet concupiscence
 will finde him out. Wherefore
 concupiscence may iustly be tear-
 med a travailer, an exceeding
 great travailer. And because this
 travailer came now to *David* as a
 stranger, thereby it appeares that
 hitherto hee had kept his vessell
 in sanctification and honour. I
 feare mee there are many with
 whom concupiscence is not so
 great a stranger. I pray God keep
 us all from entertaining acquaint-
 tance with such a stranger. For
 concupiscence is like a Serpent;
 if once he get in his head, he will
 wriggle-in his whole bodie. First
 he comes in with flattering blan-
 diments : but if once hee get an
 en-

19

entrance, then looke to thy selfe, he will seek to be thy Master.

The fourth step was a curious inquisition. For concupiscence being now entertained did presently perswade him to send and enquire what woman that was, in whom there appeared such a blazing beauty : And one said, (a) *Is it not Bathsheba the daughter of (b) Eliam, the wife of Urias the Hittite?*

a 2 Sam.

11.3

b Alias

Amniel,

1 Chro. 3.5

To what end was this curious enquiry? Paradvventure some will say, hee did it with an intention to marry her also, if shee had bin without an husband. It may bee so ; But when hee vnderstood that she was anothers mans wife, hee should have surceased, and have laboured to put such idle cogitations out of his minde, hee should then have taken no further notice of her, but have let the memorie of her beautie have passed

passed away like a blaze of fire
 which is suddenly extinguished,
 like a flash of lightning which is
 presently vanquished, or like
 when one beholdeth his face in a
 glasse, and remembreth the fashi-
 on of it no more.

But *David* proceeded from e-
 vill to worse. For after an idle in-
 quisition, there followed the fift
 step, that is, a vaine and an idle
 message unto the woman, that she
 should come unto him. Oh what
 a folly was this? Can a man carry
 coales in his bosome, and not be
 scoarched? Can the fly play with
 the candle, and her wings not be
 singed? Thus he poures oyl into
 the fire, and increaseth the flame.
 My brother, if the like temptati-
 on befall thee, do not thou as *Da-
 vid* did: but pray unto thy God,
 read the Scriptures, resorte to
 grave and godly company, and
 use

20

c *Iob* 31.1

use all good meanes to quench
such fiery darts of the Divell, and
say with holy *Iob*, (c) *I have made
a covenant with mine eyes, why then
should I thinke upon a maide?* If not
upon a maide, then surely much
lesse upon another mans wife.

21

a *Heb.* 13.4

And now in the meane time,
while the woman was sent for,
it must needs bee that *David* felt
a great battell in him selfe be-
tween the flesh and the spirit. Oh
she is faire and beautifull saith the
flesh, yea but she is another mans
wife, saith the spirit; (a) *Marriage
is honourable among all men, and
the bed undefiled, but whoremon-
gers and adulterers God will iudge.*
O thou art a King, and mayest
command her, saith the flesh:
yea, but there is a King of Kings
(saith the spirite) to whom all
earthly Kings must give an ac-
count of all their actions: (b) *We*

b 2 *Cor.* 5
10

all

*all (both Kings and Subiects) must
 appeare before the iudgement seat of
 Christ, to give an account of every
 thing that wee have done in the flesh,
 whether it be good or evill. Oh there
 are many examples of it, saith the
 flesh: yea, saith the spirit, but we
 must not live by examples, but
 by precepts. (c) Let every man ther-
 fore examine his owne worke, for e-
 very man shall beare his owne burthen.*

c Gal. 6.4
5

*O but it is pleasant to enioy her,
 saith the flesh: O but the com-
 fort of conscience is more plea-
 sant, saith the spirit; But oh how
 pleasant are the ioyes of heaven?
 And what a madnesse is it, for a
 little pleasure of sinne that lasteth
 but a season, and bringeth nothing
 but repentance, to endanger the
 losse of those eternall ioyes which
 never eye hath seen, nor ever eare
 hath heard, nor ever entered into
 the heart of man: And not so on-
 ly,*

ly, but also to bee cast into hell-fire, there to burne everlastingly with the Divell and his Angels? Besides all this, what a blemish and scandall would this be to the Church of God? How would it grieve the godly, reioice the wicked, and cause the holy race of God to bee blasphemed? O but the matter shall bee carried in secret, saith the flesh. Alas, there is nothing so secret (saith the spirit) which shall not be revealed; if not in this world, yet in the world to come, before men and Angels. And in the meane time, hee that formed the eye, shall not hee see? Hee that planted the eare, shall not he heare? His eyes are ten thousand times brighter then the sunne; all things are open and naked in his sight; hee is about thy bedde and about thy path, & spyeth out all thy wayes. While

While thus the flesh and the spirit were contending together, in comes the woman, and *David* beholding her was inflamed with her beauty. So while hee looked, lust kindled, and the flesh prevailed against the spirit.

And now hee is come even to the brinke of the pit. For behold here followeth the sixth step, that is, temptation. Hee that should have beene the protector of her chastitie, was not ashamed to tempt her unto folly. Thus the infection spred from the eye to the fancy, from the fancie to the heart, frō the heart to the tongue. That tongue, which before was his glory, is now become his shame; and that tongue, which had been a great and gracious instrument to sound out the praise of God, is now become a wicked instrument to instill the poyson of

22

E

the

the subtle Serpent.

23

And here somewhat would be said concerning the woman. First, the bathing of her selfe cannot be reprov'd: there were many legall impurities which so required. But the place was not so secret, nor the manner so wary as became the modestie of a woman; shee should have considered that every window hath an eye, and every Tower and Turret might overlooke her. Secondly, that, being sent for, shee came to her Sovereigne, is not to bee reprehended. She had no reason to suspect or imagine any vncleanesse from such a man. But when shee saw his speeches tend to dishonestie, then shee should have fled away as from a Serpent, shee should have endured a thousand deathes rather then have suffred her body to be polluted. But who
can

can tell what womanish cogitations might bewitch her? *Peter Martyr* is of opinion, that peradventure she thought a bill of divorce might bee procured from her husband *Vrias*, and then shee by this meanes might become a Queen. So dangerous a thing is it when great personages provoke unto sinne. Their words are bewitching, their perswasions are potent, they fill unsettled heads with flattering hopes, which blind the understanding, and make bold to offend. Wherefore, all you to whom the Lord hath given honour and riches, power and authority, see that you perswade to that which is good; but do not tempt to that which is evill. Or if men should tempt, yet women should esteeme their chastitie above all earthly treasure. *A shamefast and a faithfull woman is a double*
grace,

Martyr.

2 Sam. x x

Ecclus. 26
 14

grace, and her continent mind cannot be valued. But *Bethsheba* at this time wanted this grace; So, *David* tempted, shee consented, and then followed the last step, that is, perpetration; so folly was committed in Israel.

24

But now mee thinkes I heare the licentious Libertine reioyce, and say, If *David* a man of such sanctitie committed adulterie, why may not I? What do I hear? why may not I? O wicked and profane wretch, if a man of sanctitie commit a sinne, wilt thou neglect his sanctitie, and imitate his sinne? Thou shouldest imitate his sanctitie, and bewaile his sin. But what a thing is this? Wilt thou first observe in Gods Saints their falls of infirmitie, and then encourage thy selfe to sinne by example of their frailtie; and lastly, shrowd thy sinne under the vaile

vaile of their sanctitie? So did not *David*. He sinned indeed: but it was as Saint (a) *Austin* truly saith, *Lapsu cupiditatis, non patrocinio sanctitatis*; that is, He was drawne away by his owne concupiscence and inticed, but hee did not provoke himselfe to sinne by other mens example. Hee did not propose to imitate their frailtie, and then hide his wickednesse under the vaile of their holiness. Wherefore if thou commit adulterie by the example of *David*, thy adulterie is farre worse then was the adultery of *David*. Hee sinned of infirmity, thou sinnest upon presumption. Hee was surprized on a sudden, thou sinnest upon premeditation. He was carried away captive by a violent passion, but thou pullest sinne unto thee, as it were with cart-ropes. But tell me, did *David* scape unpunished

2^m Ps. 50

b 2 S. 4. 13

c 2 S. 4. 11.
16. 22

for his sinne? Thou knowest hee did not. But as he defiled another mans daughter, so his owne (b) daughter was defiled; even his daughter *Thamar*, and that by her owne brother *Ammon*. As he defiled another mans wife, so his owne wife was defiled, and that by his owne sonne (c) *Abfalon*, upon the top of the house, in the face of all Israel, in the sight of the sunne. Now if iudgement be-
ginne at the sanctuarie of God, where shall the wicked and ungodly man appeare? If the Lord deal so with the trees of Paradise, what will he doe to the bramble of the wilderness? If hee thus punished *David*, dost thou thinke hee will spare thee? If hee dealt thus with *David*, dost thou thinke hee will dally with thee? No, no: but rather, if hee corrected him with rods, hee will scourge thee with

with scorpions. Wherefore as thou
castest one eye upon the sinne of
David, so cast thy other eye upon
the punishment of *David*: & then
if there be any grace in thee, thou
wilt not imitate his sin, but trem-
ble at his punishment.

10

Now seeing these things were
written for our learning; therefore
let there bee no adulterer, no nor
fornicatour amongst us, but let
men keepe themselves undefiled,
as it becommeth Saints. He that
commits fornication, he wrongs
his owne soule, his owne body,
his owne credit, and is a dishonor
and stain to his fathers house. He
that commits fornication, hee
wronges the woman which hee
polluteth, and brings a perpetuall
disgrace upon her; and this dis-
grace redounds to her father, her
friends, and the whole familie.
He that commits fornication, he

25

E 4 wrongs

21 Cor. 6
9.10

b Mal. 2
14

wrongs his owne childe, and brands it with a perpetuall reproach. Finally, he that commits fornication, he violateth the fiery lawe of the most High, and the royall commandement of his God, and pulleth downe wrath and vengeance upon his owne head. For no (a) fornicator (unlesse hee repent) shall ever inherit the kingdome of heaven. And if fornication be so execrable, what shall we say of adultery? When a couple are married or betrothed, they make a solemn (b) promise or vow one to another in the name of the al-seeing God. Now the adulterer besides all his other offences, he transgresseth the covenant of his God. Besides this, he wrongs his owne wife with whom hee is linked in wedlocks golden band; his wife I say, whom hee should love as his owne soule. O how
he

he wrongs her in that hee prefers a strumpet before her! Again, the adulterer wrongeth the husband of the woman which he defileth; who, if it come to his knowledge, is thereby enraged; his ieaousie burnes like fire, and he wil not spare in the day of vengeance. And this undoubtedly is a marvailous wrōg. For first, he is robd of the love of his wife, an inestimable iewell. 2. His estate by this meanes may be translated to another mans childe: and is it then any marvaile if States and Common-wealths have been severe in punishing of adultery? I wil only touch this point briefly, because the time passeth away.

In the Leviticall Law, the adulterer and the adulteresse were both put to death. I confesse, that the Iudicials of *Moses* were moulded upon the Iewish Common-wealth,

26

Le. 20. 10

b *Geogr. li.*
16

a *Valerius*
Max.

wealth, and doe not simply binde Christians, yet there is a perpetuall equity to be observed, to wit, that sinne be so punished that men may feare to offend. This was practised of the Gentiles even by the light of nature; for the Arabians did punish adulterie with loss of life, as witnesseth ^b *Strabo*. Among the heathen Romans, *Lex Julia* was renowned, and terrified many. Others, though they made it not Capitall, yet they layd hea-vie punishment upon it, and filled the faces of adulterers with shame and infamie. Some write, that the Egyptians did vse to cut off the womans nose, and beate the man with bannes almost to death. ^a *Zaleuchus* king of the *Locrenses* made a lawe that adulterers should lose both their eyes. In later ages the Church of Rome hath beene too much

much indulgent unto this sinne,
and thereby gotten mynes of sil-
ver and gold. Yea the Pope hath
been so shamelesse as to take a tri-
bute of (b) Courtizans; this was
Damon meridianus, the Divell
rainging at noone day. This was
not onely a sinne in the State, but
the sinne of the State, because it
had approbation by publike au-
thoritie. With vs, though this sin
too much abound, yet it is puni-
shable by our lawes, and hath no
cou'tenance from authority. And
therefore, though it be a sinne in
our State, it is not the sinne of our
State. Yet it were to bee wished
that those grave and iudicious Sa-
ges and Senators of the kingdom,
which heare mee this day, would
in their godly wisdom consider
whether it were not fit that the
corporall punishment of adulter-
ers should be augmented among

b See Es-
pericus
de contin. l.
3. c. 4

us that men may stand in awe and sinne not.

And when good lawes are enacted, let them not be like spiders webs, where great flies breake through, and little flies are entangled. Let it not be said among us, as it was sometime amongst the Romans, (c) *Vbi nunc lex Iulia! Dormis!* How great regard is to be had of the execution of wholesome lawes, we may see in *Zalenchus*: who having made the lawe before mentioned, That adulterers should lose both their eyes, it came to passe that his owne son committed adultery. What was heere to be done? should hee execute the law, and put out his eyes? Alas, it was his owne & onely sonne, and by this meanes the people should have had a blinde King. Should hee not execute it? Who then would re-
gard

c Iuven.
sat. 2

gard his lawes, when he himselfe did first breake them : Therefore he tooke a middle course. Because the lawe required the putting out of two eyes; therefore he put out one of his sonnes eyes, for hee had offended : and another of his owne, that his people might see how much he abhorred the sinne of adultery, and withall how much he respected the execution of lawes.

But howsoever man doe neglect the execution of iustice against adulterers, the God of heaven will find them out. The children of Israel committed fornication, and there fell in one day foure and twenty thousand. *Reuben* the sonne of *Jacob* ascended into his fathers bed, and thereby hee lost three prerogatives belonging to the first borne.

The first was the office of the Priest-

28

1 Cor. 10. 8

a Ex. 28. 1

b Gen. 49

10

c Gen. 48

22

d Job 31

12

Gen. 49. 4

e Gen. 48. 5

(a) Priesthood, which was given to the sons of *Aaron*, which were of the tribe of *Levi*. The second was the sovereignty, which was translated to (b) *Juda*. The third was the double portion, which befell unto (c) *Joseph*. Concerning all these, it was said to *Reuben*, thou wast unstable as water, thou shalt not excell. I knowe there is great difference between incest and adultery; neither dare I enter into Gods secret iudgements: yet thus much is certain, that as incest, so likewise adultery is a (d) fire that consumeth to destruction; and will root out all a mans increase. And therefore if a man would have a blessed seed, let him keepe his body vndefiled. *Joseph* refused to staine his vessell, and the Lord so blessed him in his mariage, that his two sons *Ephraim* and *Manasses* were reckoned among

mong the tribes of Israel: yea *Israel* did blesse in them, and say, God make thee as *Ephraim* and as *Manasses*. On the contrary, if men shall defile another mans bed, it shall be the iust iudgement of God, if they finde a crosse in their owne mariage bed, and if their owne wives and daughters be defiled. Yea, if they shall bee hardned in this filthiness, let them take heed lest this fire so burne to destruction, that it roote out all their increase, and cause their houses to decay, and their lands to be translated to another name.

And yet I would exhort all men, that they would refrain this sinne, not so much for feare of punishment, as for conscience sake. Not your soules onely, but your bodies also were created according to Gods image, and therefore defile them not. Not your
soules

Ver. 20

foules onely, but your bodies also are bought with a price, even with the precious blood of Iesus Christ, and therefore defile them not. Not your foules onely, but your bodies also are temples of the holy Ghost; and therefore defile them not: but so preserve these vessels of grace in this world, that they may bee vessels of glory in the world to come. Which the Lord grant, &c.

The end of the first Sermon.



THE
SECOND SERMON

upon the former Text; preached
at Theobalds *before the Kings*
Maiesty, upon Sunday the
21. of January. 1620.

When of late I entred
upon the explication
of this Text in a
Princely presence, I
proposed 3 things in
David to be considered; his sinne,
his repentance, and his absoluti-
on. The sinne of *David*, reproved
by *Nathan*, and here confessed and
lamented by himselfe, was first of
all, that great and grievous sinne
F of

of adultery; and secondly those other enormous finnes wherewith hee entangled himselfe, while he went about to hide and conceale his adultery.

To shew the haynousnesse of his adultery, I unfoulded foure points. The first was the qualitie of his person; where it was proved that *David* was the most eminent and remarkeable man that was then living upon the face of the earth. The second, was the condition of the woman; and it was declared that she was a married woman, the wife of one *Urias*, who was by nation an Hittite, by religion a Profelyte, by profession a Souldier, a Captain, a worthy Captaine, and reckoned among the Worthies of *David*. The 3 point was the time, described by three circumstances. For this iniquity was cōmitted, first in his

his declining age, when it had bin
 fitter for him to have beene thin-
 king of his grave, then of fleshly
 lusts. Secondly, in the time of
 the warres with the Ammonites,
 when hee should have beene hol-
 ding up his hands for the Hoast of
 Israel. Thirdly, when he enioyed
 peace at home, with plenty and
 prosperity; for which hee should
 have praised God with a thanke-
 full minde. The fourth point, was
 the manner how hee was thus in-
 snared; which was by seven steps
 or degrees. For, first, he was idle.
 Secondly, in his idlenesse he had
 a wandring eye. Thirdly, hee did
 not onely looke but lust after her.
 Fourthly, hee was curious in en-
 quiring who she was. Fifthly, hee
 was vaine in sending for her. Sixth-
 ly, hee was lewd in tempting her.
 And lastly, he was wicked in cō-
 miting folly. Hitherto of his sin

of adultery. Now I proceed to the finnes he committed while he went about to hide and conceale his adultery.

2

This concealing of sinne is a vice so incident to the nature of man, that wee may seeme not to have learned it, but even to have suckt it with our mothers milke. A noble example hereof, we have in the seaventeenth chapter of the booke of *Iosua*: When *Achan* had committed sacrilege, by stealing the golde, and the silver, and the goodly Babylonish garment, behold the wrath of the Lord was kindled, and Israel fled before their enemies. Then all Israel was brought forth tribe by tribe, and the tribe of *Judah* was taken. Now though *Achan* were of the tribe of *Judah*, yet hee would not confess his sinne, but still concealed it. Secondly, the tribe of *Ju*

dah

dah was brought forth familie by familie, and the family of the *Zarhites* was taken: but though *Achan* were of the family of the *Zarhites*, yet hee would not confesse this sinne, but still concealed it. Thirdly, the family of the *Zarhites* was brought forth house by house, and the house of *Zabdi* was taken: and though *Achan* were of the house of *Zabdi*, yet hee would not confess his sinne, but still concealed it. Fourthly, the house of *Zabdi* was brought forth man by man, and *Achan* was taken; who, then, and not before confessed it, when hee could no longer conceale it. And even so did *David*: He bent all his wits & studie to hide and cloak his adultery: neither doe we finde that ever hee did confesse it to God or man, before such time as the God of heaven had so revealed it by

the Prophet *Nathan*; that now it could bee no longer concealed. Nay, the concealing of *David* was farre worse then the concealing of *Achan*. For *Achan* concealed his sacriledge onely by secrecie and silence; but *David* concealed his adultery by most ungodly practices.

3

Now that we may plainly understand the whole proiect of his proceedings, my present discourse shall consist of two branches. In the former, by the grace of Christ, I will declare how hee did hide and conceale it from man. In the later, how he went about (so much as in him lay) to hide and conceale it, even from the all-seeing eye of God. In the former branch two things are to be considered: the causes which moued him, and the meanes (that is, the politick practices) which
he

hee used to accomplish the same. Of which in order, by Gods gracious assistance, and your royall patience.

The causes which moved *David* to hide and cloake his adultery, may probably bee reduced to two heads, that is, a double desire to shun and avoid two rocks; the shame of the world, and the danger of the law. The first proceeded from a care to preserve their credit, lest if the matter were knowne; they should both be utterly ashamed for ever. And here wee are to distinguish a (a) double shame, an honourable shame, and a dishonourable. The honourable shame is that which bringeth glory and grace, either by prevēting, or by repenting: by preventing a sinne that it bee not committed, or by repenting for a sinne when it is committed. The

4

a *Eclus. 4*
21

F 4

pre-

preventing shame is composed of two passions, feare and love; feare of infamy, and love of honesty. An example of this wee have in *Ioseph*, when hee was tempted of his Mistris. And here consider with me how great provocations he had to yeeld unto her. First, he was a faire and beautifull young man, in the prime and flower of his age. Secondly, he was a poor servant, yea and a stranger, farre from his countrey, his kinred, & his fathers house; and therefore had need of friends. Now if he had yeelded unto her, hee should not have wanted gold, nor silver, nor rich apparell, nor any honour or preferment that she could possibly procure unto him. But in reiecting her, hee was sure to bee turned out a doors, and to endure all disgrace that the wit of a woman sharpned with malice could possi-

possibly devise. And yet this gracious yong man would not yeeld to her allurements. Hee considered first, the goodnesse of God, and what a great wickednesse it were to sin against him. Secōdly, he considered how beneficiall his Master had beene unto him, and what a shame it were to requite him evill for good. 3. He considered how precious a thing is is for a man to keepe his body unstained, and what a dishonor it were to defile his vessell. Vpon these considerations, he answered the woman, *(a) How can I doe this great wickednesse, and so sinne against God? How can I? As though he should say, With what face can I doe it? It is a most shamefull thing, and therefore I cannot doe it. Here was feare and love; a gracious feare of infamy, and a zealous love of honesty. This was an honorable*

a Gen. 39
9

norable shame, so to be ashamed of sinne even because it is sinne, as to shun and avoid it. An example of the other wee have in the prodigall childe: who though he had not a preventing shame (for he fell into many enormities) yet yet he had a repenting shame; for when he came to himself, he looked into his former actions, and was ashamed of that he had done. This also was an honorable shame, because it wrought repentance in him: and that brought vnto him glory and grace.

5

The dishonourable shame is that which bringeth sin: whereof are sundry sorts. But that which serves for our present purpose, is; when a man knowing how shamefull a thing sinne is, hath neither care to prevent it, nor grace to repent it, but bends all his endeavour onely to hide and cover it from

from the eyes of the world; and such a shame was in *David* and *Bathsheba*.

6

To begin with the woman. After a while she perceives that she had conceived with child, and now shee feares lest the world would take knowledge of her lewd demeanor, because her husband had bin so long from home. Now therefore (though secretly) she begins to weepe, to mourne, and to make lamentation. Here is a glasse for all women to looke in; even *Bathsheba* the beautifull. She that of late gave her cōsēt to lascivious dalliance; now shee se'eth her owne folly, now shee is cloathed with shame as with a garment. Those radiant and sparkling eyes which so darted love into the eyes of *David*, are now all bebleared and beblubbered with weeping; the teares run downe
her

2 SA. II. 5

her blushing cheekes, she wrings her hands, shee rents her goulden haire, and with all possible speed she sends unto *David*, saying, *I am with child*: as though shee should say; ô wretch that I am, now my sin can be concealed no longer; the matter is plaine, my very body will shortly bewray it, I carrie my accusation about me; on the one side, I feare the shame of the world; on the other, the danger of the Lawe: but ô, how shall I looke my poore Husband in the face? You, you were the cause of all this, and therefore to you I make my moane: alas, alas! what shall I doe? So shee that of late had no regard of conscience, is now tormented with an accusing conscience; and she that before was not ashamed to sinne, now she is ashamed lest her sinne should be knowne. But what sayd *David*

vid to all this ? for now he is put to his shifts.

Truly hee sheweth himselfe a notable spectacle of humane frailty: for he had a greater care of his credit then of his conscience; he was more afraid of the shame of the world, then he was of the displeasure of Almighty God; and therefore he did palliate his sinne to avoid the shame, but he did not repent to avoid the displeasure. And so much of the first motive.

His second motive was, the danger of his darling: for by the Law of God the adulteresse was to be put to death; and therefore lest shee whom hee loved so tenderly should lose her life, and that by his meanes, hee bends all the strength of his wits to conceale the matter. Hitherto of the motives: now I come to the meanes, that is, his politike practices.

His

7

8

3 Le. 20. 10

9

His first policy was to cloake the matter by a false imputation: for which purpose *Vrias*, the husband, was to bee called home from the campe; to the end, that he cōversing with his wife, might be supposed and reputed the father of the childe. Wherein *David* did not only sin against God, and his owne soule; but moreover hee intended three notorious iniuries: the first against the poor babe, the childe begotten of his owne body, which by this means he would have disclaimed and renounced, even before it was born: the second against *Vrias* to whom he would have obtruded a child by fraud & imposture: the third, against the heirs of *Vrias*, which by this plot might have been dis-seised and defrauded of their inheritance.

10

Here was wisedome, I confesse:
but

but it was the wisdom of the serpent, there wanted the simplicity of the Dove. Such was the wisdom of *Pharaoh*, who said; ^b *Com, let us work wisely*, when hee intended to oppresse the children of God. Such was the wisdom of ^c *Ieroboam*; who, to establish his Kingdome, erected a standard to Idolatry, by setting up two goulden Calves in Dan and Bethel. This was wisdom, but not according unto godliness. Wisdom did I say, or rather folly? for, how can that be called wisdom, when men are wise to doo evill; but to do good, they have no understanding? And I dare be bold to say, that the wisdom of *Achitophel*, the wisdom of *Matchiavel*, and all wicked wisdom, howsoever it seeme angelicall, howsoever it shine and glister in the eyes of the world, yet in true judgement it is nothing else

b Ex. i. 10

c i. Reg. 12
28.

* Psa. 111
10

a Psa. 119
110

b Deut. 4
5.6

else but meer folly : * for, *the fear of the Lord is the beginning of wisdom* ; and therefore where there is not the fear of God, there cannot possibly bee any true wisdom. David himselfe could somtimes say, (a) *I understand more then the ancients, because I keepe thy precepts.* Wherefore if a man would be truely wise, Let him fear God and walke in his precepts. This is wisdom according to godlines, which will make a man wise to salvation. And as this is the wisdom of every private man, so herein likewise consisteth the true wisdom of Kings and Kingdomes, of States and Commonwealths. For (b) as Moses said to Israel, *Keep (the statutes & iudgements of the Lord) and doe them, for this is your wisdom and understanding in the sight of the nations, which shall heare all these statutes, and* (say,

say, Surely this great nation is a wise and an understanding people. Even so I say to you, Let all your wisdom be according to godliness, let all your policie be ioyned with pietie, in all your consultations aske counsaile of the Lord, let the God of *Jacob* be present & chiefe President in all your parliaments, and then surely hee will blesse this Land, and the nations shall see it, and say, Surely this nation of Great Brittain is a wise and an understanding people.

But to proceed in the story. The messenger is gone, *Vrias* is sent for, he is come to the Court, & broght to the King; who *asketh* (c) *him how Ioab did, and how the people did, and how the wars prospered*: and after kinde communication, he gave him a courteous dismissal, *Goe home to thy house and wash thy feet*: and there followed

G after

II

c 2 Sam.
11.7

after him a favour from the King, a messe of meate (no doubt dainty and delicate) that hee and his wife might make merry together. But for all this courtly and cunning invitation, *Vrias* went not home to his wife, but slept at the gate of the Kings palace.

12

d Ver. 10

Which *David* understanding, sends for him againe, and thus expostulates the matter with him in friendly manner. *(d) Camst thou not from thy iourney? why then didst thou not goe downe unto thy house?* Thus *David* pretended great love and friendship unto *Vrias*, whereas in truth hee intended onely to make him a cloak for their iniquitie. And is not this the fashion of the world at this day? Many will pretend great loue and friendship unto a man, when if the truth were known, it is onely to serve their owne turnes, and in relation
to

to their owne private endes and purposes.

Hitherto wee have seen *Dauids* courteous invitation and friendly expostulation: now let us hearken unto the answer of *Vrias*. He said unto *David*: *The Arke, and Iudah and Israel abide in tents, and my Lord Iobab and his servants are incamped in the open fields; shall I then goe home to my house to eat and to drink, and to lie with my wife? As thou livest, and as thy soule liveth, I will not doe it.*

First, let us cōsider what is meant by this, that the Arke aboade in tents. And it seemeth to import (as many both ancient and moderne writers doe take it) that the Arke of the Covenant was now fetched into the Hoast of Israel, which (a) used to be done in time of danger, and that for foure reasons. 1. To encourage the soldiers: because the Arke (wherein was

13

2 Sa. 11. 11

2 1 Sam. 4

G 2

the

b Heb. 9.4

c Psa. 132
8d Num. 10
35

the (b) pot of Manna, the rod of *Aaron*, and the tables of the Covenant) was a visible token of Gods presence. Secondly, to testify that they trusted not in their swords, but in the Lord, whose strength was figured and represented in the Arke, which therefore was called (c) *the Arke of his strength*. Thirdly, to terrifie their enemies: and therefore when the Arke removed, these words were vsed, *Let God (d) arise, and let his enemies be scattered, let them also that hate him flie before him*. Fourthly, that they might aske counsell of the Lord in case of necessitie. Thus the Iewes in their dangers and extremities had recourse to the Arke. Now wee Christians have not (as they had) the golden Cherubins, the Mercy Seat, and the Arke of the Covenant overlaid with golde: but our Arke is Christ

Christ and his true Religion. And happy shall we be both in Peace and in Warre, if this Arke be still among us. Our Land indeed is a goodly Land, our gardens like Eden, our rivers like Iordan: yea, our Land is blessed, for the sweet increase of the sunne, and for the sweet increase of the moone, and for the treasures hid in the sand; yea, the whole Iland is walled about with the Ocean. Yet, our chiefe comfort consisteth in this, that this true Arke of God is amongst us, and that our defence is the Lord *Iehovah*. Lord let this Arke still abide in our tents, that our enemies may bee scattered, and that we may alwaies reioyce in thee the God of our salvation. This point thus touched and explained by the way, let us now ponder the wordes of *Vrias*: for they are very memorable, and

deserve to be written in letters of gold.

14

They containe two reasons. The former is drawne from the state of the Campe: and it is threefold. First, the Arke of God is in perill, and shall I goe follow my private pleasures? Here was a notable touch of religion and devotion. Secondly, Iudah and Israel are in their tents: and shall I be such a tenderling as to hide my head in an house of timber & stone? Here was a compassionate care of the Campe: though his body were absent, his heart was with them. Thirdly, my Lord *Ioaab* and his servants are encamped in the open fields, *Sub dio, sub Iove frigido*: and shall I be chambred up like a carpet Knight, or a white-livered souldier? Heere was a dutifull respect and conformity to his Governours. The second

cond reason is drawn from the consideration of his owne estate and condition. Shall I go home? I that am a professed souldier? I that am a Captaine and Cōmander of others? Nay, rather, my house shall bee the vault of heaven, the ground shall be my bed, a stone shall bee my pillow, the sable curtaines of darknesse shall be drawne about mee, and my canopie shall bee the azure canopie of heaven, whether enveloped with clowds, or bespangled with starres. But why should I go home unto my house? To eat and to drinke? Alas, this is not a time for feasting; but rather, for fasting and prayer. Or shall I goe solace my selfe with my wife? No, no: at such a time as this, let even lawfull pleasures be abandoned, let the bridegrome goe out of his chamber, and the bride

out of her bride-chamber. A noble resolution for a souldier, and wor-
thie one of the Worthies of *Da-
vid*. Is this a Hittite? or rather a
true Israelite, in whome is no
guile? O happy were a King
which had an army consisting of
such soldiers.

15

This might have touched *Da-
vid* to the quick, to see a souldi-
our have more care of the com-
mon good then himselfe. But
here we may note how adulterie
taketh away the heart of a man:
it maketh him so dull, that hee
doth not reioyce at the zeale of
Vrias, but is sorry for it, because
it crossed his owne wicked de-
signes. Yet *Vrias* still continued
constant, so that neither the wea-
rinesse of his iourney, nor the
loue of his young and beautifull
wife, nor the Kings courteous
exhortation, nor his cunning in-
vitation,

vation, nor his friendly expostulation could prevaile with him, or perswade him to go home unto his wife. Wherefore *David* was hitherto disappointed of his purpose.

Yet beholde, another traine to bring him to his lure, though a very bad and a base one. For the next day hee invited him to eate and drinke before him, and that of sette purpose to make him drunk. O mercifull God! what will not sinfull man doe to avoide the shame of the world? There is no question, but *David* both hated drunkennesse in his heart, and punished it in others: and yet to hide his owne shame, he is not ashamed to make a man drunke. There was a good lawe enacted by King (a) *Ahasuerus*, that thogh they might drink the royall wine in abundance, yet no man might
urge

16

a Est. 1.8

b 2 Sam.
11.13

urge or compell. But *David* as it seemeth did urge and compell *Achis*: for the (b) text saith, that *hee made him drunke*. And are there not many at this day also, which will urge and compell a man to drinke till hee be drunke? Some, because they use to bee drunke themselves, wish all other men to be branded with the like infamy. Others, which are strong to beare drinke themselves, are so ungracious that they reioyce to discover the weaknesse of another, and to triumph in his fall. Others doe it of policie: when they cannot bring a man to their owne bent while hee is sober, they hope to prevaile with him when hee is drunk. And so did *David*. Now, who, I beseech you would ever have suspected such a thing by *David*? Here I note, that a man is soonest inveigled when he suspecteth

pecteth least harme, and never sooner then under the colour of friendship. Wherefore take heed of thy foes: and as the world goes now adayes, thou hadst neede to take heed of thy friends also. For, howsoever men pretend kindness, yet if they urge thee to drink, looke to thy selfe, they are not friends but foes; not kinde, but cruell.

And here, O that mine eyes were a fountaine of teares, that I might lament the finnes of this Land; and namely, that beastly sinne of drunkennes, which threateneth iudgement from heauen against us; it is so spread from one part of the Land unto another, and like a deluge hath overflowed all estates and degrees. O, what is it like, or wherto shall I compare it? It is like to a certaine *Animalculum*, which some reckon among
(4) ser-

17.

a *Peucr.*
in *Gen.*
b *Firzb.*
rel. & *pol.*

(a) serpents or creeping creatures, others resemble to a (b) spider, the name of it is *Tarantula*, so called of *Tarentum*, a Citie of Apulia, the effects whereof are in strange variety. For some, being bitten by the *Tarantula*, fall presently a-weeping; others breake out suddenly into a loud laughing. Some when they are stung by it, become lazie and sluggish; others are all in motion, leaping and dancing. Some, being wounded by it, are made dumpish and silent; others never cease prating and babbling. And is not this the plaine picture of drunkennes? It is a lamentable case to cōsider how many in this kingdome are daily bitten by this *Tarantula*. And is there no charme for the stinging of this serpent? (c) *Alexander ab Alexandro* writeth, that the *Tarantula* is cured with musick, and that

c *Alex. ab*
Alex. gen.
die l. 2. c. 17

that he himselfe sawe the experience of it. But what straines of musicke shall wee use to cure this drunken *Tarantula*? Sound we the trumpet of the Lawe, or tune wee the sweet timbrell of the Gospel, they will not hearken unto the Charmer, charme hee never so wisely? What then remayneth? but that they be charmed by the severity of wholesome lawes. And yet I cannot say, that there is any defect of lawes, but rather a defect in the execution. Many good and godly lawes haue been made in this kingdome against drunkenness, and yet this sinne every where aboundeth. O that this high and honourable Court of Parliament now to be assembled, could yet in their godly wisdom devise some further course for the utter extinguishing of this *Tarantula*. Surely, it would redownd much

much to the glory of God, to the honor of this kingdome, to the good of this Church and Common-weale.

18

But to returne to *Vrias*: hee dranke the royall wine, and was made drunk, though not as our *Tarentati*, which lie tumbling in the streets, blaspheming God and all good men: but drunk in some degree; yet not so as to bee deprived of his senses: he still remembers the danger of the Hoast of Israel, and will not goe home unto his wife. Wherefore they could not impute the childe to him, nor make a cloake for their iniquitie: they have no colour to cast that colour. So *David* was cleane disappointed of his first policie.

19

His second policie, was to kill *Vrias*, and to marry his wife; that so, the childe might seeme to bee gotten

gotten in marriage. What ? to kill him ? had he not received wrong enough already, that his wife was defiled, but (alas poore man) must hee lose his life also ? It is as I tell you, the matter is determined, *Vrias* must die to save their credit, there is no remedie. And here let us consider what the best man is, if God withdrawe his grace and leave him to himselfe. Hee is like to an iron ball, which, a man standing upon the top of an hill, lets goe out of his hand, and beholde it runneth downe headlong, and the further the faster till it come in *Profundum*, even to the bottom of the valley. Even so, if God let us goe out of his hands, and leave us to our selves, we run headlong from sinne to sinne, even till wee come in *Profundū*, that is, into the depth of all iniquitie. As heere wee see in *David*, who to his former

2 Dan. 6

mer finnes, addeth the horrible sinne of murther; by killing *Vrias*, who now was the onely man did stand in their way. And hath not this alwayes beene a practice among Politicians? If a man stand in their way and hinder their profit, or pleasure, or preferment, either they will lay a snare for him, as the Nobles of *Darius*, for (4) *Daniel*, to cast him into the Lions den: or if they cannot so entrap him, they will have one device or other to cut him off, as *David* did *Vrias*: and rather then faile, they will giue him a figge, and so make him away. That these things should be done, among Matchiavilians, I would not marvaile: but that holy *David* should doe it to holy *Vrias*, this is a matter that deserves to be lamented with many teares.

But how shall it be done? *David*

vid is now growne a Politician, hee will take him away so cunningly, that there shall not appear so much as the least suspicion of murther. And how so? Forsooth hee will write to *Iaob*, the Generall of the Campe, to place *Vrias* in the forefront of the hottest battell, and suddenly to retire from him. O what a dishonor was this, that Israel should flee before their enemies? What an encouragement was this to the vncircumcised? and what a discouragement to the people of God? Yet at this time *David* will have it so, to the end that *Vrias* beeing left in the danger, might be smitten, and die by the sword of the children of Ammon. Here was notorious treachery: and poore *Vrias*, like *Bellerophon* in the fable, did carry the letters of his owne death. This was cunning indeed:

H but

but have patience a while ; and you shall see, that there is a God which seeth all things, and will not suffer sinne unpunished.

21

b 1 Sam.
22.18

c 1 Reg. 21
11

What? would *ioab* yeeld to such an act? yes, hee did never stick at it : so potent are the commands of Princes. If *Saul* command to kill the holy Priests of the Lord, (b) *Doeg* will be his instrument to do it. If *lezabel* command to suborne false witnessses, and to condemne the innocent, the (c) Nobles and Elders of *Iezrael* will be her instruments to put it in practice. O happy therefore and thrice happy we, whose King delighteth in the lawe of the Lord, and meditateth therein day and night. Pray we that the God of *Iacob* will for ever so direct him, that all his commandements may alwaies be correspondent to the commandements of the most High.

High. For there is no question, but if Princes should command even that which is simply evill, a great number would be ready to be bad instruments, to perform it.

And heere let us marke what manner of men they are, which use to bee chosen instruments of iniquity. First, those that hate a man for his religion, and such an one was *Doeg* the Edomite against the Priests of the Lord. Secondly, those that hunt after the favor of great ones, and such were the Nobles and Elders of Iezrael, desirous to curry favour with *Iezabel*. Thirdly, those that are guilty of some notorious crime, & such an one was *Iosab*, who long before this was obnoxious to the sentence of death, for killing of *Abner* (A). So now his life stood at the Kings pleasure; and therefore *David* knew hee had him at com-

H 2 mand.

22

22 Sam.
3.27

b Job 11
14

c pro. 10.9

23

d 2 Sam.
11.17

mand. Wherefore let all men labour to carry themselves in innocencie, with a good conscience in the feare of God. (b) *If iniquity be in thy hand, put it farre from thee, and let no wickednesse dwell in thy tabernacle: then shalt thou lift up thy face without spot, then shalt thou bee steadfast and shalt not feare: (c) for hee that walketh uprightly, walketh surely.* Such a man may bee bolde as a Lion, and refuse to be made an evill instrument. But here you see how *Davids* wicked invention, & *Ioabs* cruell execution brought good *Vrias* to his grave, in a bloody coffin.

Neither *Vrias* alone was taken away by this treachery; but the (d) Text saith plainly, that *There fell some of the people of the servants of David*; such of them, no doubt, as were most couragious and valiant. *Ioabs* commission extended

no

no further then to the ^e smiting & killing of *Vrias*, but it seemeth he perceived that this could hardly be done without the loss of moe. Neither did hee write to *David* concerning this point: but understanding that it was the Kings pleasure that *Vrias* should die, he was resolute to perform it, thogh the exploit should cost him an hundred mens lives. Here it may seeme by *Ioab*, that Captaines are sometimes too prodigall of the lives of their souldiers. We read that *Abner* sayde to *Ioab*, *Let the young men arise and play before us.* So hee accounted fighting but a play and a sport. Now, though Captaines should be courageous in a good cause, yet they must love and tender the lives of their souldiers.

c 2 Sam.
11.15

2 Sam. 2
14

If any man say, that it was not *David* and *Ioab* which kild *Vrias*,

24

H 3

but

but the sword of the children of Ammon: Let him consider the frame of a clock, and he shall see how one wheele mooves another wheele, and that another wheele, and that the hammer, and so the stroake is stricken: but the cause of all this motion is a certaine secret weight or poysse, which hangeth in a corner, and is not seene. As for example, in the story of *Naboth*, *Naboth* was condemned to death, there the stroake was stricken: the hammer that gave the stroake, was the iudge which gave the sentence: the wheeles that moved this hammer, were the false witnesses: the wheeles that moved these wheeles, were the Nobles and Elders of Iezrael: but the secret waights that set all these wheeles a going, were *Achab* and *Iezabel*. So *Achab* and *Iezabel* were the principall agents which

which mooved the men of Iezrael, and they the false witnesſes, and they the Iudge : and thus poore *Naboth* was put to death. So, in this preſent ſtory, *Vrias* was ſlaine ; there the ſtroake was ſtricken : the hammer that gave the ſtroake, was the ſword of the children of Ammon : the wheels that mooved this hammer, were the ſouldiers, which firſt made an hot aſſault, and then ſuddenly retyring, left *Vrias* to the ſword of the enemies. The great wheele which moved theſe leſſer wheels, was *Joab*, who ſo ordered the battell. And the ſecret waight that mooved this wheele, was *David* ; the firſt moover and cauſe of all the motion.

O, *David*, *David* ! What haſt thou done ? Knoweſt thou not that innocent blood hath a cry ; yea and a loud and a ſhrill cry ?

and what doth it cry but vengeance, vengeance ? Let all men take heed of this crying sinne : if it bee done never so secretly, the Lord will finde it out. If it bee in the forrest, the tree of the forrest shall cry vengeance, vengeance ; and the leaves of the tree shall answere it. If in the field, the beast of the field shal cry vengeance, vengeance ; and the bird of the ayre shall answere it. If in the house, the stone out of the wall shall cry vengeance, vengeance ; & the ioynt out of the timber shal answere it. Where ever it be, the whole frame of heaven and earth shall cry vengeance, vengeance ; and hell shall open her mouth and answer it.

26

And doth secret murther crie for vengeance, and hath not open murther the same cry ? Yes vndoubtedly : And heere I must needs

needs taxe a vice, which formerly (in this kingdom) hath much raigned amongst Nobles and gentlemen. If they received any word of disgrace, they would presently challenge one another to the field, revenge their owne quarrels, and trye it out with the point of the sword, not without great iniurie to the King and his Lawe, whom the Lord hath made ^a revenger of wrongs; yea, to the King of kings: for ^b vengeance is mine, and I will repay, sayth the Lord. Should Subiects thus goe to single Combates for private quarrels? Is this courage? Is this valour? No, no, it is nothing else but rashnesse and folly. If you would be truly valorous, then reserve your selves for your Prince and your Countrey, for Christ, and for his true Religion. This indeed would argue a noble courage

a Ro. 13.4

b Ro. 12.19

rage and a generous spirit. But these private quarrels are most lamentable. O how many fathers by these ungodly means have bin made childlesse? how many children fatherlesse? how many wives have lost their husbands? how many Gentlemen whose auncestours have beene principall studs and pillers in their Country, have by those desperate combates ruined themselves and their posterity? O miserable incounters, wherein the very Conquerours gaine no other garland, but shame and confusion, either to lose their lives by order of Lawe, or to forsake their owne Countrey, and so to live in perpetuall exile, with anguish and vexation of spirit. O happy therefore, and thrice happy be the Lords Anointed, who set out that gracious proclamation against Duels, so much tending to the

the glory of God, and the good of this kingdome.

Here I exhort all such as desire to enjoy a quiet conscience, that they take heed of this crying sin. For if there be no other to accuse the murtherer, his own cōscience will accuse him. Hee may for a time have a slumbring cōscience: but when it wakens it will torment him. We read of one *(a)* *Bes-sus* who had kild his owne father, & of a time hearing but a Swallow chatter, he caught the truncheon of a iaveling, and did sling at it with wonderfull violence. And being demanded why hee did so, hee answered, Did you not heare this wicked bird accuse mee, as though I had killed mine owne father. Whereupon hee was examined, and confessed the fact. So *(b)* *Cain*, when hee had killed his brother, thought that every one that

27

*a Pluta. de
ijs qui sero
a numme
pununtur.*

b Gen. 4. 14

that met him would kil him. Such is the nature of an accusing cōscience. He that hath shed innocent blood, hee will think that the very ground hee goeth on is embrued with blood, that his garments are besprinkled with blood, that his fingers distill with blood. If he heare two talke, he will think they whisper of blood. If hee wake, hee will thinke of blood. And if he sleep, hee will dreame of blood.

28

And verely, if *Davids* conscience had not beene benumbed, hee would have thought that every bird had chattered *Vrias*, that every winde had whistled *Vrias*, that woods and mountaines had sounded *Vrias*, and that the Eccho had redoubled *Vrias, Vrias*. But, now *David*, to his other sins addeth dulnesse, and hardness of heart.

Thus

Thus poor *Vrias* is taken away, a man vertuous and valorous, cōmendable in his life, & honorable in his death. For he died fighting in the forefront of the Lords battell, and the face of his enemies. Whereby hee is now dispatched out of the way, hee will bee no more hinderance or obstacle unto them: and therfore let us now see what course they take.

28

When newes came to Ierusalem that *Vrias* was flaine, the woman she (c) mourned: with what minde I know not; but the Text testifies that she mourned. Which we may conceive to have been in this, or the like manner. O *Vrias*, my husband, my sweet husband *Vrias*!

30

c 2 Sam.
11. 26

How long this mourning lasted, I dare not define. The Wiseman saith, *Seaven dayes doe men mourne for him that is dead.* If *Bathshebah* mourned

31

Ecc. 22. 12

Deut. 21

13

Upon 2 Sa.

c. 11

mourned no longer, it was very fitting for *David's* purpose. In the booke of *Deutronomy* the captive woman is commanded to bewail her father and her mother a full moneth. And so long (saith *Peter Martyre*) is *Bathsheba* supposed to have bewailed her husband : and longer in all probabilitie it could not bee. So, after a while, the clowds of sorrow were dispelled, and the sunne did shine upon her with his golden beames. For *David* sent for her : so shee became his wife, and bare him a sonne ; which was borne in marriage : & considering the ordinary accidents which usually happen to women in that case, and cause them to come before their time, it might also be charitably and probably supposed, even to bee gotten in marriage also. Thus the adultery is covered, the eyes of the

the world are bleared, *Bathsheba* becomes a Queen, *David* enioyes his Darling; and now hee might say with him in the Poet, in the like case, *Vicinus exclamat, mecum mea vota ferantur.*

Hitherto of his hiding it from man. Come wee now to the second branch, how he went about to hide it from God himselfe. This I gather out of the 32. *Psalme*, *When I kept silence, my bones waxed old*; that is, while I did not confesse it unto the Lord, as appears by that which followeth; *I sayd I will confesse my transgression unto the Lord, and thou forgavest the iniquity of my sinne.* What was this else, but so much as in him lay, to hide and conceale it from the everlasting God?

O *David*, What doost thou meane? Though thou couldest hide it from the eyes of man, yet thou

32

Psa. 32.3

Ver. 5

33

psa. 139

thou canst not hide it from the al-
 seeing eye of God. (f) *Whither
 wilt thou flie from his spirit, or whi-
 ther wilt thou goe from his presence?
 If thou ascend into heaven, he is there;
 if thou make thy bedde in hell, hee is
 there; if thou take the wings of
 the morning, and dwell in the
 uttermost partes of the sea, even
 there shall his hand leade thee, and his
 right hand hold thee; if thou shalt say,
 the darknes shall cover me, even the
 night shall bee light about thee, &c.*
 Therefore thou canst not hide thy
 selfe from him; *He is about thy bed,
 and about thy path, and spieth out all
 thy wayes.* Hee spyed thee when
 thou walkedst so idly upon the
 toppe of thy house; he spyed all
 thy wandring and thy wanton
 looks; hee sawe thy very heart,
 by what degrees it was infla-
 med with carnall concupis-
 cence. There is not a word in thy
 tongue,

tongue, but he knoweth it altogether. Hee heard thee when thou enquiredst so vainly after the woman; hee heard thee when thou wast so foolish, as to send for her; hee heard thee when thou wast so lewd as to tempt her unto sinne; yea, hee both heard thee, and saw thee, and looked upon thee with fiery and flaming eyes, when thou wast not ashamed to commit that filthy abomination. Wherefore let no man goe about to hide himself from the eyes of the Almighty. For thus saith the Lord, *Though they digge into hell, thence shall my hand take them; though they climbe up to heaven, thence will I bring them downe; and though they hide themselves in the toppe of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottome of the sea, thence will I command the serpent, and hee shall bite*

I them

Amos. 9. 2

them. Wherefore let all men stand in awe, and sinne not. But if they have sinned, the best counsell that I can give them, is to humble their soules, and to confesse their sinnes to God, with speedy repentance. For *(b) he that covereth his sins shall not prosper: but hee that confesseth and forsaketh them shall find mercy.*

b pro. 28
13

34

Here observe the different proceedings of God and man. Man goeth about to conceale it: but God will have it revealed. *David* would conceal it to avoid shame: but God wil reveal it & fill his face with shame, that so by shame hee may bring him to glory. For so long as it was concealed, he repented not; but so soon as it was revealed, he repented all the dayes of his life. And that which is more, God will not onely have it revealed, but also recorded in ho-
ly

ly Scripture, for all succeeding ages. Yea *David* him selfe, after he repented, left the 51. *Psalme*, as a pillar of brasse, wherein his blood-guiltinesse is ingraven; and so transmitted to all posterity.

Psa. 51. 14

And as the Lord did detect it, so hee did likewise correct it. For though in his unspeakeable mercie he said, *Thou shalt not die*; yet because hee slew *Vrias* with the sword, therefore the Lord, the righteous Iudge, did punish him in the like kinde. Wherefore let all men take heed by this example. (c) *What measure you mete, it shall be measured to you againe.* *Pharaoh* drowned the Infants in the (d) river: and in succeeding ages, *Pharaoh* and his Hoast were drowned in the (e) Red Sea. It was I grant another *Pharaoh*; yet one that did still continue the cruelty of the former. *Adonibezec* cut off

35

c *Mat. 7. 2*

d *Ex. 1. 22*

e *Exod. 14*

27

I 2

the

a *Iud.* 1.7b *1 Sam.*
15.33c *1 Reg.* 21
19* *1 Reg.* 21
23
2 *Reg.* 9.36e *2 Sam.* 13
28

the (a) thumbs and toes of three-score and ten Kings, and made them gather their meat under his table; and as he did to others, even so the Lord did unto him.

(b) *Agags* sword made many a mother childlesse; and *Samuels* sword did the like to the mother of *Agag*. By the meanes of *Achab* and *Iezabel*, the (c) dogges did lick the blood of *Naboth*: and in the very same place did they lick the blood of *Achab*. Yea and the dogs did eate * *Iezabel* under the walls of *Iezreel*. But this present example of *David* is most memorable. For, as hee slew *Vrias* with the sword; even so the sword did hang over his own house. First, (e) *Amnon* the sonne of *David* was flaine with the sword, by the command of his owne brother *Absalon*. Secondly, *Absalon* the sonne of *David*, did drawe his sword against

gainst his owne father. Thirdly, *Absalon* himselfe was not onely hanged by the haire of the head, and stricken through with darts, but he was likewise smitten (*f*) by ten men. Fourthly, *Salomon* drew the sword of iustice against his owne brother (*g*) *Adoniah*, who perished with the sword. Wherefore, let all men fear and tremble, to plot (be it never so cunningly) against the life of a man; the Lord doth see it, & will punish it. And let all men pray to God to preserve them frō being instrumēts of evil; by the example of *Joab*, whose blood also was afterward shed, even while he took hold upon the (*h*) horns of the Altar. Thus much concerning the first generall part; that is, the sinne of *David*. Now it remayneth that I should proceed unto the secōd; that is, to his repentance. But that must

f 2 Sam.
18.15

g 2 Sam.
2.25

h 1 Reg. 2
31

must be handled some other time, if so it shall please the Lord, *In cuius manu & nos & opera nostra.*

36

Now, to conclude, let nō man compare mee to *Cham*; who delighted to display the nakednes of his father; nor yet to those foule flies which loue to spot the fairest flower. For, for mine owne part, I had rather bewaile mine owne infirmities, then blaze the imperfections of another: especially, of such as *David* and *Bathsheba*, who (this excepted) were holy servants of God; and both of them, progenitors of Iesus Christ, whether wee respect the legall line by *Salomon*, or the naturall by *Nathan*. Yet I have laid open the sinne of *David* somewhat largely; in two severall Sermons. First, that man seeing the greatnesse of his sinne, may the better consider the greatnesse of his repentance.

* 1 Chro.
3.5

pentance. Secondly, that considering the haynousness of his sin, wee may the more magnifie the mercy of God, in pardoning the same. Thirdly, that wee beholding in him our owne infirmitie, may stand in awe and not sinne. Lastly, that those which haue already sinned, in the like manner as *David*, may not despaire: but as they haue sinned with *David*, so they may repent with *David*; that their soules may be saved, and God glorified: which the Lord grant, &c.

* * *

FINIS.

must be handled some other time, if so it shall please the Lord, *In cuius manu & nos & opera nostra.*

36

Now, to conclude, let nō man compare mee to *Cham*; who delighted to display the nakednes of his father; nor yet to those foule flies which loue to spot the fairest flower. For, for mine owne part, I had rather bewaile mine owne infirmities, then blaze the imperfections of another: especially, of such as *David* and *Bathsheba*, who (this excepted) were holy servants of God; and both of them, progenitors of Iesus Christ, whether wee respect the legall line by *Salomon*, or the naturall by *Nathan*. Yet I have laid open the sinne of *David* somewhat largely; in two severall Sermons. First, that man seeing the greatnesse of his sinne, may the better consider the greatnesse of his repentance.

* 1 Chro.
3.5

penitance. Secondly, that considering the haynousness of his sin, wee may the more magnifie the mercy of God, in pardoning the same. Thirdly, that wee beholding in him our owne infirmitie, may stand in awe and not sinne. Lastly, that those which haue already sinned, in the like manner as *David*, may not despaire: but as they haue sinned with *David*, so they may repent with *David*; that their soules may be saved, and God glorified: which the Lord grant, &c.

* * *

C 17600
37533

SL

FINIS.

REPRODUCED FROM THE COPY IN THE

HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION